

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

indukAyI tanuvunu-mukhAri

In the kRti ‘indukAyI tanuvunu pencinadi’ – rAga mukhAri, SrI tyAgarAja deplores his state of affairs.

- P indukA(y)I tanuvunu pencinadi(ndukA)
- C1 nI sEvaku lEka nIDu centaku rAka
Asa dAsuDai aTu(y)iTu tiriguTa(ndukA)
- C2 niratamu nI dRshTi nEn(A)rjincaka
orula bhAmalanu Ora jUpulu jUcuTa(ndukA)
- C3 sAreku nAma smaraNamu sEyaka
Uri mATal(e)lla(n)Uraka vadaruTa(ndukA)
- C4 karamulatO pUja ¹gAvimpaga DAci
dharalOna lEni dur-dAnamulaku cAcuTa(ndukA)
- C5 vAramu nI kshEtra varamula juTTaka
²bhUriki munduga pAri pAri tiruguTa(ndukA)
- C6 nIvAD(a)ni pErUn(i)ndu vahincaka
nAvAD(a)ni yamuDu navvucu bAdhincuTa(ndukA)
- C7 rAvayya SrI tyAgarAja vinuta ninnu
bhAvincaka proddu pAra-goTTukona(ndukA)

Gist

O Lord praised by this tyAgarAja!

Is it for this purpose that this body has been reared?

1. Instead of being meant for Your worship and (instead of) coming to Your proximity, is it for the purpose of wandering here and there becoming a slave of desires that this body has been reared?

2. Instead of earning Your glance ceaselessly, is it for the purpose of looking at others' wives on the sly that this body has been reared?

3. Instead of ever being engaged in remembrance of Your name, is it for the purpose of chattering in vain all sorts of gossips that this body has been reared?

4. Withdrawing my hands from performing Your worship, is it for the purpose, of stretching them (hands) for getting such evil-some charities not prescribed in the World, that this body has been reared?

5. Instead of daily circumambulating Your sacred holy spots, is it for the purpose of wandering running to be in the front for obtaining charity, that this body has been reared?

6. Instead of bearing here the name that 'I am Yours', is it for the purpose that, Lord of Death should affect me, declaring derisively that 'He is my man', this body has been reared?

7. Is it for the purpose of frittering away time without meditating on You, that this body has been reared?

Please come.

Word-by-Word Meaning

P Is it for this purpose (indukA) that this (I) (indukAyI) body (tanuvunu) has been reared (pencinadi) (literally reared)?

C1 Instead of being meant (IEka) for Your (nI) worship (sEvaku) (literally service) and (instead of) coming (rAka) to Your (nIdu) proximity (centaku), is it for the purpose (andukA), of wandering (tiruguTa) (tiruguTandukA) here (iTU) and there (aTu) (aTuyiTU) becoming a slave (dAsuDai) of desires (Asa), that this body has been reared?

C2 Instead of my (nEnu) earning (Arjincaka) (nEnArjincaka) Your (nI) glance (dRshTi) ceaselessly (niratamu), is it for the purpose (andukA), of looking at (jUcuTa) (jUcuTandukA) others' (orula) wives (bhAmalanu) on the sly (Ora jUpulu) (literally by side glance), that this body has been reared?

C3 Instead of ever (sAreku) being engaged in (sEyaka) remembrance (smaraNamU) of Your name (nAma), is it for the purpose (andukA), of chattering (vadaruTa) (vadaruTandukA) in vain (Uraka) all sorts of (ellanu) gossips (Uri mATalu) (literally town talk) (mATalellanUraka), that this body has been reared?

C4 Withdrawing (DAci) (literally hide) (hands) from performing (gAvimpaga) Your worship (pUja) with my hands (karamulatO), is it for the purpose (andukA), of stretching (cAcuTa) (cAcuTandukA) them (hands) for getting such evil-some charities (dur-dAnamulaku) not (lEni) prescribed in the World (dharalOna), that this body has been reared?

C5 Instead of daily (vAramu) circumambulating (juTTaka) Your (nI) sacred holy spots (kshEtra varamula),

is it for the purpose (andukA), of wandering (tiruguTa) (tiruguTandukA) running (pAri pAri) to be in the front (munduga) for obtaining charity (bhUriki), that this body has been reared?

C6 Instead of bearing (vahincaka) here (indu) the name (pErunu) (pErunindu) that (anu) 'I am Yours' (nIvADu) (nIvADani),

is it for the purpose (andukA), Lord of Death (yamuDu) should affect (bAdhincuTa) (bAdhincuTandukA) me, declaring derisively (navvucu) (literally smiling) that (ani) 'He is my man' (nAvADu) (nAvADani), that this body has been reared?

C7 O Lord (ayya) praised (vinuta) by this tyAgarAja! Please come (rAvayya);

is it for the purpose, of frittering away (pAra-goTTukonandukA) time (proddu) without meditating (bhAvincaka) on You (ninnu), that this body has been reared?

Notes –

Variations –

General – The ending words of all caraNas have been taken from the Book 'The Spiritual Heritage of Tyagaraja' by Sri C Ramanujachariar as these are appropriate.

¹ – gAvimpaga – gAvimpaka : 'gAvimpaka' has a negative meaning. 'gAvimpaga DAci' has been translated here as 'withdrawing (hands) from performing'. If 'gAvimpaka' is correct, then it will be translated as 'withdrawing (hands) instead of performing'.

References –

² – bhUri – this is short form of 'bhUri dakshiNa'; in vishNu sahasranAmaM, one of the names of Lord is 'bhUri dakshiNa:' (502) –

“He who gives away large gifts (Dakshinaa), as presents distributed at the end of the Sacrifices. When the body, mind and the intellect of man make sacrifices, man does Karmas. Lord Narayana is the One who gives the results for all actions: (Karma Phala Daataa); hence this term to indicate the Lord.”

(Commentary by Adi Sankaracharya). Please visit website for the complete version of vishNu sahasranAmaM –

<http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/vishnu-sahasranamam-meanings.htm>

Comments -

General – This kRti belongs to the category of 'self depreciation' – Atma garhaNa as described by Dr V Raghavan, in his Introductory Thesis to the book 'The Spiritual Heritage of Tyagaraja' by Sri C Ramanujachariar. Please visit the following website to know about 'Atma garhaNa' –

<http://www.ibiblio.org/sripedia/oppiliappan/archives/1997/msg00037.html>

Adi Sankara, in his 'SivAnanda lahari' states –

sadA mOhATavyAM carati yuvatInAM kuca-girau
naTaty ASA-SAkhas-vaTati jhaTiti svairam-abhitaH |
kapAlin bhikshO mE hRdaya-kapim-atyanta capalaM
dRDhaM bhaktyA baddhvA Siva bhavad-adhInam kuru vibhO || 20 ||

“O Lord! Thou that bearest a skull in hand! Thou mendicant! Thou auspicious and all-pervading one! Accepting this monkey of my mind as my devout offering, bind it with (the cord of) devotion and bring it under Thy control

– this extremely wayward monkey that always wanders in the forest of ignorance, dancing on the hill-tops of young women's breasts, and moving about quickly in diverse directions (according to its promptings) along the branches of worldly desires." (Translation by Swami Tapasyananda)

Adi Sankara, being a brahma nishTha, would not have had such a wavering mind. For the benefit of disciples and devotees they coin such wordings assuming their roles.

Devanagari

प. इन्दुका(यी) तनुवुनु पेञ्चिनदि(न्दुका)

च1. नी सेवकु लेक नीदु चेन्तकु राक
आस दासुडै अटु(यि)टु तिरुगुट(न्दुका)

च2. निरतमु नी दृष्टि ने(ना)र्जिञ्चक
ओरुल भामलनु ओर जूपुलु जूचुट(न्दुका)

च3. सारेकु नाम स्मरणमु सेयक
ऊरि माट(ले)ल्ल(नू)रक वदरुट(न्दुका)

च4. करमुलतो पूज गाविम्पग डाचि
धरलो न लेनि दुर्दानमुलकु चाचुट(न्दुका)

च5. वारमु नी क्षेत्र वरमुल जुट्टक
भूरिकि मुन्दुग पारि पारि तिरुगुट(न्दुका)

च6. नीवा(ड)नि पेरु(नि)न्दु वहिञ्चक
नावा(ड)नि यमुडु नव्वुचु बाधिञ्चुट(न्दुका)

च7. रावय्य श्री त्यागराज विनुत निन्नु
भाविञ्चक प्रोडु पार-गोट्टुकोन(न्दुका)

English with Special Characters

pa. indukā(yī) tanuvunu peñcinadi(ndukā)

ca1. nī sēvaku lēka nīdu centaku rāka
āsa dāsuḍai aṭu(yi)ṭu tiruguṭa(ndukā)

ca2. niratamu nī dr̥ṣṭi nē(nā)rjiñcaka
orula bhāmalanu ōra jūpulu jūcuṭa(ndukā)

ca3. sāreku nāma smaraṇamu sēyaka

ūri māṭa(ḷe)lla(nū)raka vadaruṭa(ndukā)
 ca4. karamulatō pūja gāvimpaga ḍāci
 dharalōṇa lēni durdānamulaku cācuṭa(ndukā)
 ca5. vāramu nī kṣētra varamula juṭṭaka
 bhūriki munduga pāri pāri tiruguṭa(ndukā)
 ca6. nīvā(ḍa)ni pēru(ni)ndu vahiñcaka
 nāvā(ḍa)ni yamuḍu navvucu bādhiñcuṭa(ndukā)
 ca7. rāvayya śrī tyāgarāja vinuta ninnu
 bhāviñcaka proddu pāra-goṭṭukona(ndukā)

Telugu

ప. ఇష్టకా(యా) తనువును పెళ్ళినది(న్దకా)
 చ1. నీ సేవకు లేక నీదు చెన్దకు రాక
 ఆస దాసుడై అటు(యి)టు తిరుగుట(న్దకా)
 చ2. నిరతము నీ దృష్టి నే(నా)ర్జిచ్చక
 ఒరుల భామలను ఓర జూపులు జూచుట(న్దకా)
 చ3. సారెకు నామ స్మరణము సేయక
 ఊరి మాట(లె)ల్ల(నూ)రక వదరుట(న్దకా)
 చ4. కరములతో పూజ గావిమ్మగ డాచి
 ధరలోన లేని దుర్దానములకు చాచుట(న్దకా)
 చ5. వారము నీ క్షేత్ర వరముల జుట్టక
 భూరికి మున్దగ పారి పారి తిరుగుట(న్దకా)
 చ6. నీవా(డ)ని పేరు(ని)న్దు వహిచ్చక
 నావా(డ)ని యముడు నవ్వుచు బాధిచ్చుట(న్దకా)
 చ7. రావయ్య శ్రీ త్యాగరాజ వినుత నిన్ను
 భావిచ్చక ప్రొద్దు పార-గొట్టుకొన(న్దకా)

Tamil

ఇన్ద్రుత్కా(యీ) తన్దువున్దు పెళ్ళినది³(న్ద్రుత్కా)
 శ1. నీ ణేవెక్కు లేక నీత్తు³ (సె)న్దక్కు రాక
 ఆసు తా³సుడై అడు(యి)డు తిరుక్కు³డ(న్ద్రుత్కా)
 శ2. నిరతము నీ త³క్కుషిక్కు నే(నా)న్జిళ్ళుశక
 ఒరుల పా⁴మలన్దు ఒర జ్జిచ్చు జ్జిక్కుడ(న్ద్రుత్కా)

- ಸ3. ಸಾರೋಕು ನಾಮ ಸ್ಢರಣಢು ಸೇಯಕ
 ಣ್ಢಿ ಢಾಡ(ಲೆ)ಲ್ಲ(ಣ್ಢ)ರಕ ವತ³ರುಡ(ಢ್ತು³ಕಾ)
 ಸ4. ಕರಢುಲತೋ ಒಜ ಕಾ³ವಿಢ್ಢಕ³ ಡಾ³ಸಿ
 ತ⁴ರಲೋಢ ಲೇಢಿ ತು³ರ್-ತಾ³ಢಢುಲಕು ಸಾಕುಡ(ಢ್ತು³ಕಾ)
 ಸ5. ವಾರಢು ನ³ ಕೇಷಿತ್ತರ ವರಢುಲ ಜು³ಡುಡಕ
 ಒ⁴ರಿಕಿ ಢುಢ್ತು³ಕ³ ಒಾರಿ ಒಾರಿ ತಿರುಕು³ಡ(ಢ್ತು³ಕಾ)
 ಸ6. ನ³ವಾ(ಡ³)ಢಿ ಒೇರು(ಢಿ)ಢ್ತು³ ವವಿರಿಂಸಕ
 ನಾ(ವಾ(ಡ³)ಢಿ ಯಢು³ಡು³ ನವ್ವುಸ ಒಾ³ತಿ⁴ಂಸುಡ(ಢ್ತು³ಕಾ)
 ಸ7. ರಾವಯ್ಯ ಒ³ನ³ ತ್ಯಾಕ³ರಾಜ ವಿಢುತ ಢಿಢ್ಢು
 ಒಾ⁴ವಿಂಸಕ ಒರೊತ್ತು³ ಒಾರ-ಕೊ³ಡು³ಕೊಢ(ಢ್ತು³ಕಾ)

ಇತರಕಾ ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?

1. ಁಢತು ಸೇವೆಕಕಿಲ್ಲಾತು, ಁಢ್ಢರುಕಿಲ್ಲ ವಾರಾತು,
 ಆಸೆಕಕುಡಢೆಯಾಕಿ, ಅಢ್ಢುಕುಢಿಢ್ಢು ತಿರಿವತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?
2. ಇಡೆಯರಾತು, ಁಢತು ಕಢ್ಢೆಢಾಡುಡತ್ತಿಢೆ ಯಿಡುಡಾತು,
 ಒಿರರ ಢಢೆವಿಯರೇ ಓರಕಕಢ್ಢೆಢಾಡು ನೋಕ್ಕುತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?
3. ಁವ್ವಢಯಢುಢ್ಢು (ಁಢತು) ನಾಢಡತ್ತಿಢೆ ಢಿಢೆವು ಕೂರಾತು,
 ಣ್ಢರಕಕತೆಕಢೆಒ ಒಯಢಿಢ್ಢಿ ಒಿತರ್ದುತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?
4. ಕರಢ್ಢಕಢಿಢಾಡು ಒಸೆ ಸೆಸ್ಯವತರ್ದು ಢರೇತ್ತು,
 ಒವಿಯಿಲ್ಲ ಇಲ್ಲಾತ ತಿ³ಯ ಕೊಡೆಕುಢ್ಢುಕು (ಕರಢ್ಢಕಢೆ) ನ³ಡುಡುತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?
5. ನಾಢುಢುಢುತು ಒಢ್ಢ್ಢಿಯತ್ತ ತಲಢ್ಢಕಢೆ ವಲಢ್ಢ ವರಾತು,
 ಒುರಿತಾಢಡತ್ತಿರ್ದು ಢುಢ್ಢಾಡು ಓಡಿಯೋಡುತ ತಿರಿತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?
6. ಁಢ್ಢವಢೆಢೆ ಒೆಯರಿಢ್ಢು ವಕಿಕ್ಕಾತು,
 ಁಢ್ಢವಢೆಢೆ ಁಢಢ್ಢು ನಕೆತುಕ್ಕುಕೊಢ್ಢು ತುಢ್ಢುತುತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?
7. ವಾರುಢೆಯ್ಯಾ! ತಿಯಾಕರಾಸಢಾಡು ಒೋರ್ದು ಒೆರ್ದೋಢೇ!
 ಁಢ್ಢೆ ಯೆಢ್ಢೆಢಾತು ಒೊಢುತು ವೀಢಾಕ್ಕುತರಕಾ
 ಇವ್ವುಡಢ್ಢೆ ವಱರ்த்தತು?

ಒಸೆ ಸೆಸ್ಯವತರ್ದು ಢರೇತ್ತು - ಒಸೆ ಸೆಸ್ಯಾತು ಁಢ
 ಒುರಿತಾಢಢ್ಢು - ವೇಱವಿಕ್ಕುಒಿಢ್ಢಿ ವಢ್ಢಕುಒುಡು ಕೊಡೆ

Kannada

ಪ. ಇಢ್ಢುಕಾ(ಯೀ) ತೆಢುವುಢು ಪಿಞ್ಞೆನಡಿ(ಢ್ಢುಕಾ)

ಚ೦. ನೀ ಸೇವಕು ಲೇಕ ನೀದು ಚೆನ್ನಕು ರಾಕ

ಆಸ ದಾಸುಡೈ ಅಟು(ಯಿ)ಟು ತಿರುಗುಟ(ನ್ನಕಾ)

ಚ೧. ನಿರತಮು ನೀ ದೈಷ್ಟಿ ನೇ(ನಾ)ರ್ದಿಜ್ಜಕ

ಒರುಲ ಭಾಮಲನು ಓರ ಜೂಪುಲು ಜೂಚುಟ(ನ್ನಕಾ)

ಚ೩. ಸಾರಕು ನಾಮ ಸ್ಮರಣಮು ಸೇಯಕ

ಊರಿ ಮಾಟ(ಲಿ)ಲ್ಲ(ನೂ)ರಕ ವದರುಟ(ನ್ನಕಾ)

ಚ೪. ಕರಮುಲತೋ ಪೂಜ ಗಾವಿಮ್ಮಗೆ ಡಾಚಿ

ಧರಲೋನ ಲೇನಿ ದುರ್ದಾನಮುಲಕು ಚಾಚುಟ(ನ್ನಕಾ)

ಚ೫. ವಾರಮು ನೀ ಕ್ಷೇತ್ರ ವರಮುಲ ಜುಟ್ಟಕ

ಭೂರಿಕಿ ಮುನ್ನಗೆ ಪಾರಿ ಪಾರಿ ತಿರುಗುಟ(ನ್ನಕಾ)

ಚ೬. ನೀವಾ(ಡ)ನಿ ಪೇರು(ನಿ)ನ್ನ ವಹಿಜ್ಜಕ

ನಾವಾ(ಡ)ನಿ ಯಮುಡು ನವ್ವುಚು ಬಾಧಿಜ್ಜುಟ(ನ್ನಕಾ)

ಚ೭. ರಾವಯ್ಯ ಶ್ರೀ ತ್ಯಾಗರಾಜ ವಿನುತ ನಿನ್ನು

ಭಾವಿಜ್ಜಕ ಪ್ರೊದ್ದು ಪಾರ-ಗೊಟ್ಟುಕೊನ(ನ್ನಕಾ)

Malayalam

೪. ಇಕ್ಕುಕಾ(ಯಿ) ತಗುವುಗು ಪೆಣ್ಣಿನಗಡಿ(ಕ್ಕುಕಾ)

೪೧. ಗಿ ಸೇವಕು ಲೇಕ ನೀದು ಚೆನ್ನಕು ರಾಕ
ಆಸ ದಾಸುಡೈ ಅಟು(ಯಿ)ಟು ತಿರುಗುಟ(ನ್ನಕಾ)

೪೨. ನಿರತಮು ನೀ ದೈಷ್ಟಿ ನೇ(ನಾ)ರ್ದಿಜ್ಜಕ
ಒರುಲ ಭಾಮಲನು ಓರ ಜೂಪುಲು ಜೂಚುಟ(ನ್ನಕಾ)

೪೩. ಸಾರಕು ನಾಮ ಸ್ಮರಣಮು ಸೇಯಕ
ಊರಿ ಮಾಟ(ಲಿ)ಲ್ಲ(ನೂ)ರಕ ವದರುಟ(ನ್ನಕಾ)

೪೪. ಕರಮುಲತೋ ಪೂಜ ಗಾವಿಮ್ಮಗೆ ಡಾಚಿ
ಧರಲೋನ ಲೇನಿ ದುರ್ದಾನಮುಲಕು ಚಾಚುಟ(ನ್ನಕಾ)

೪೫. ವಾರಮು ನೀ ಕ್ಷೇತ್ರ ವರಮುಲ ಜುಟ್ಟಕ
ಭೂರಿಕಿ ಮುನ್ನಗೆ ಪಾರಿ ಪಾರಿ ತಿರುಗುಟ(ನ್ನಕಾ)

೪೬. ನೀವಾ(ಡ)ನಿ ಪೇರು(ನಿ)ನ್ನ ವಹಿಜ್ಜಕ
ನಾವಾ(ಡ)ನಿ ಯಮುಡು ನವ್ವುಚು ಬಾಧಿಜ್ಜುಟ(ನ್ನಕಾ)

೪೭. ರಾವಯ್ಯ ಶ್ರೀ ತ್ಯಾಗರಾಜ ವಿನುತ ನಿನ್ನು
ಭಾವಿಜ್ಜಕ ಪ್ರೊದ್ದು ಪಾರ-ಗೊಟ್ಟುಕೊನ(ನ್ನಕಾ)

Assamese

೪. ಇಕ್ಕುಕಾ(ಯಿ) ತಗುವುಗು ಪೆಣ್ಣಿನಗಡಿ(ಕ್ಕುಕಾ)

- চ১. নী সেৱক লেক নীদু চেস্তকু ৰাক
আস দাসুডৈ অটু(য়ি)টু তিৰুগুট(ন্দুকা)
- চ২. নিৰতমু নী দৃষ্টি নে(না)ৰ্জিঞ্চক
ওৰুল ভামলনু ওৰ জুপুলু জুচুট(ন্দুকা)
- চ৩. সাৰেকু নাম স্মৰণমু সেয়ক
উৰি মাট(লে)ল্ল(নু)ৰক ৰদৰুট(ন্দুকা)
- চ৪. কৰমুলতো পূজ গাৰি□গ ডাচি (gāvimpaga)
ধৰলোন লেনি দুৰ্দানমুলকু চাচুট(ন্দুকা)
- চ৫. ৰাবমু নী ক্ষেত্র ৰবমুল জুটক
ভূৰিকি মুন্দুগ পাৰি পাৰি তিৰুগুট(ন্দুকা)
- চ৬. নীরা(ড)নি পেৰু(নি)ন্দু ৰহিঞ্চক
নাৰা(ড)নি য়মুডু নৰুচু বাধিঞ্চুট(ন্দুকা)
- চ৭. ৰায়য় শ্ৰী আগৰাজ ৰিনুত নিল্ল
ভাৰিঞ্চক প্ৰোদু পাৰ-গোটুকোন(ন্দুকা)

Bengali

- প. ইন্দুকা(য়ী) তনুবুনা পেঞ্চিনদি(ন্দুকা)
- চ১. নী সেবক লেক নীদু চেস্তকু ৰাক
আস দাসুডৈ অটু(য়ি)টু তিৰুগুট(ন্দুকা)
- চ২. নিৰতমু নী দৃষ্টি নে(না)ৰ্জিঞ্চক
ওৰুল ভামলনু ওৰ জুপুলু জুচুট(ন্দুকা)
- চ৩. সাৰেকু নাম স্মৰণমু সেয়ক
উৰি মাট(লে)ল্ল(নু)ৰক ৰদৰুট(ন্দুকা)
- চ৪. কৰমুলতো পূজ গাৰি□গ ডাচি (gāvimpaga)
ধৰলোন লেনি দুৰ্দানমুলকু চাচুট(ন্দুকা)
- চ৫. ৰাবমু নী ক্ষেত্র ৰবমুল জুটক

ভাবিঞ্চক প্রোদু পার-গোড়ুকোন(ন্দুকা)

ભાવિચ્છક પ્રોફ. પાર-ગોટ્ટુકોન(જુકા)

ଚଂ. ସାରେଙ୍କୁ ନାମ ସ୍ମରଣମ୍ ସେୟକ

ਭਰਿ ਜਾਚ(ਲੇ)ਲੂ(ਨੂ)ਰਕ ਖਿਰੂਰ(ਲੂਕਾ)

੮੪. ਕਰਮੂਲਭੇ ਪ੍ਰਭ ਗਾਝਿਯਗ ਭਾਰਿ

ਪਰਲੋਨ ਲੇਨਿ ਕੂਰ੍ਹਾਨਮੂਲਕੁ ਰਾਰੂਰ(ਲੂਕਾ)

੮੫. ਖਾਰਮੂ ਨੀ ਬੇਭੁ ਖਿਰਮੂਲ ਭੂਯਕ

ਭੂਰਿਕਿ ਮੂਲੁਗ ਪਾਰਿ ਪਾਰਿ ਚਿਰੂਰੂਰ(ਲੂਕਾ)

੮੬. ਨੀਖਾ(ਭ)ਨਿ ਪੇਰੂ(ਨਿ)ਨੁ ਖਿਯਿਯਕ

ਨੀਖਾ(ਭ)ਨਿ ਕ੍ਰਮੂਰੁ ਨਖ੍ਯੂਰੁ ਕਾਪਿਯੂਰ(ਲੂਕਾ)

੮੭. ਰਾਖਿਯੁ ਗ੍ਰੀ ਭਾਗਗਯ ਖਿਨੂਭ ਨਿਨੂ

ਭਾਝਿਯਕ ਪ੍ਰੇਯੂ ਪਾਰ-ਗੋਯੂਕੋਨ(ਲੂਕਾ)

Punjabi

੫. ਇਨਦੁਕਾ(ਯੀ) ਤਨੁਵਨੁ ਪੇਵਿਚਨਦਿ(ਨਦੁਕਾ)

੮੯. ਨੀ ਸੇਵਕੁ ਲੇਕ ਨੀਦੁ ਚੇਨਤਕੁ ਰਾਕ

ਆਸ ਦਾਸੁਡੈ ਅਟੁ(ਯਿ)ਟੁ ਤਿਰਗੁਟ(ਨਦੁਕਾ)

੯੦. ਨਿਰਤਮੁ ਨੀ ਦ੍ਰਿਸ਼ਿਟ ਨੇ(ਨਾ)ਰਿਜਵਚਕ

ਓਰੁਲ ਭਾਮਲਨੁ ਓਰ ਜੂਪੁਲੁ ਜੂਚੁਟ(ਨਦੁਕਾ)

੯੧. ਸਾਰੇਕੁ ਨਾਮ ਸਮਰਣਮੁ ਸੇਯਕ

ਉਰਿ ਮਾਟ(ਲੇ)ਲਲ(ਨੁ)ਰਕ ਵਦਰੁਟ(ਨਦੁਕਾ)

੯੨. ਕਰਮੁਲਤੋ ਪੂਜ ਗਾਵਿਮਪਗ ਡਾਚਿ

ਧਰਲੋਨ ਲੇਨਿ ਦੁਰਦਾਨਮੁਲਕੁ ਚਾਚੁਟ(ਨਦੁਕਾ)

੯੩. ਵਾਰਮੁ ਨੀ ਕਸ਼ੇਤ੍ਰੁ ਵਰਮੁਲ ਜੁੱਟਕ

ਭੂਰਿਕਿ ਮੁਨਦੁਗ ਪਾਰਿ ਪਾਰਿ ਤਿਰਗੁਟ(ਨਦੁਕਾ)

੯੪. ਨੀਵਾ(ਡ)ਨਿ ਪੇਰੁ(ਨਿ)ਨਦੁ ਵਹਿਵਚਕ

ਨਾਵਾ(ਡ)ਨਿ ਯਮੁਡੁ ਨੋਵੁਚੁ ਬਾਧਿਵਚੁਟ(ਨਦੁਕਾ)

੯੫. ਰਾਵੱਯ ਸ੍ਰੀ ਤਾਗਰਾਜ ਵਿਨੁਤ ਨਿੱਨੁ

ਭਾਵਿਵਚਕ ਪ੍ਰੋਦੁ ਪਾਰ-ਗੋਟੁਕੋਨ(ਨਦੁਕਾ)